Digital Video Conferencing in Algerian English Curricula to Enhance Learners' Intercultural Communicative Competence: The Case of Doctoral Students at Batna-2 University/Algeria

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Abstract

This paper is an empirical research that attempts to make contributions to the English Language Pedagogy. It aims at introducing Digital Video Conferencing (DVC) in teaching Algerian students. The teaching/learning process has long been undergoing traditional teaching in the sense that classrooms tend to be teacher-centered. Teachers play the role of the 'sage on the stage', for they entirely depend on lecturing and monopolizing talk which drive learners to get bored, daydream, or even do something else such as texting friends (personal observation). Therefore, embedding DVC in the teaching/learning process is of paramount importance in order to swing the balance to a more learner-centered extreme; this would prioritize learners' benefits and put their learning above all, and would restrict the role of the teacher to that of a 'guide on the side' since learners favour being involved in what they are exposed to. Albeit beneficial in getting learners engaged and in enhancing their Intercultural Communicative Competence (ICC), it is overlooked or granted to the elite of students. Nevertheless, many researchers opined and proved its usefulness in authenticating learning, in generating a sense of problem-solving urgency, in social engagement, in making learners blissfully productive, and in creating future teachers with a global profile. [1] In this investigation we adhere to the experimental research where a control group is taught through traditional teaching while an experimental one is part of the DVC programme at Batna-2 University. The results revealed the development of the components of ICC (Intercultural sensitivity, intercultural awareness, and intercultural adroitness) in the experimental group in comparison to the control group whose results did not improve.

Keywords: Digital Video Conferencing, Intercultural Communicative Competence, Learner-centered, Traditional Teaching

ملخص

يحاول هذا البحث التجريبي تقديم مساهمات في تدريس اللغة الإنجليزية. حيث يهدف إلى إدخال الفيديو الرقمي في تعليم الطلاب الجزائريين. لطالما كانت عملية التدريس / التعلم متوجة بالتدريس التقليدي بمعنى أن الفصول الدراسية تتمحور حول المعلم الذي يعتمد على إلقاء المحاضرات واحتكار الحديث مما يدفع المتعلمين إلى الشعور بالملل، أحلام اليقظة،أو مراسلة أصدقائهم (ملاحظة شخصية). ولذلك، فإن إدخال الفيديو الرقمي في عملية التدريس / التعلم له أهمية قصوى من أجل التركيز على المتعلم مما سيعطي الأولوية لفوائد المتعلمين ويضع تعلميهم قبل كل شيء، وسيحد من دور المعلم كدليل، حيث أن المتعلمين يفضلون المشاركة في ما يتعرضون له. وإن كان ذلك مفيدا في إشراك المتعلمين وتعزيز كفاءتهم في التواصل بين الثقافات، فإنه يتم إغفاله أو منحه لنخبة الطلاب. وقد أثبت الباحثون جدوى الفيديو الرقمي في توثيق التعلم، وفي توليد الإحساس بالحل العاجل لحل المشاكل، والمشاركة الاجتماعية، وجعل المتعلمين منتفعين بهدوء، وفي خلق معلمين مستقبليين يتمتعون بمظهر عالمي. في هذا العمل، تم تدريس مجموعة الضبط من خلال التدريس التقليدي في حين ضمت المجموعة التجريبية جزء من برنامج الفيديو الرقمي في جامعة باتنة 2. أظهرت النتائج تطور الحساسية بين الثقافات والوعي بين الثقافات في المجموعة التجريبية بالمقارنة مع المجموعة الضابطة التي لم تتحسن نتائجها.

الكلمات المفتاحية: الفيديو الرقمي، كفاءة التواصل بين الثقافات

1. Introduction

In the throes of globalization, our world is driven so fast to interconnectedness. The overspread of Information and Communication Technologies (ICTs) foregrounded English as the international lingua franca. These developments engendered a swift social change that penetrated almost every facet of the 21st century human life; therefore, keeping pace with this tempo is mandatory. Education is one of the disciplines that are impacted by such phenomena in the sense that technology is embedded in teaching/learning in general, and in English language teaching/learning in particular.

Learners of this epoch are surrounded by, and accustomed to, the variegated cluster of technologies (e.g., mobiles, tablets, iPods, computers, social networks, and so on) that rendered the world a small village. Thus, they find themselves adhering to the use of, and eager to master, the English language since it is the language of ICTs. However, being enrolled in English language classes does not meet these expectations. Learners find themselves the audience of the 'sage on the stage' who monopolizes talk until the last minute of the course. Therefore, they get disappointed and bar from attention.

This is a rational impetus behind implementing Educational Technology (ET) to English language teaching/learning. However, teachers stick to traditional teaching, and are reluctant to change. Ergo, this investigation aims at inquiring one of the ET devices that is DVC applied to teaching Doctoral students at Batna-2 University. This is approached in order to figure out the impact of DVC on Doctoral students' ICC. Therefore, our study attempts to answer the following questions:

- ✓ What are the benefits of DVC in teaching Doctoral students?
- ✓ How does DVC influence students' ICC?

2. Literature Review

The existence of the problem is attributed to the substance consulted in the literature. It is revealed that the field of English language teaching, among many other domains, adheres to traditional teaching. Teachers do the talk during the whole course whilst learners are bench-bound listeners and parrot-like speakers. Besides, teachers' reluctance to change and to adopt technology in the classroom is one of the main reasons behind generating such type of students. Nonetheless, the expectations of what 21st century learners can do changed since they favour having their share in what they are exposed to.

2.1. Teaching English as a Second/Foreign Language

English has the jewel in the crown; it is the most widely used language among the 4,000 to 5,000 living languages.[2] It gained a remarkable reputation all over the world, especially after being claimed as the language of ICTs. It is among the most encouraged languages to be taught/learnt.

English is no longer monopolized by its native speakers; it is rather internationalized and under all nations control in the sense that it is spoken as a second language (L2) in certain nations while in others as a Foreign Language (FL). It is, according to the Cairo Egyptian Gazette, "not the property of capitalist Americans, but of all the world" (p. 4).[2] It took many regional forms, and it became an English variety in many nations representing many cultures such as British, American, Canadian, Indian, West-African, and Australian, to name a few. These varieties represent different speech communities which differ in several language aspects such as pronunciation, syntax, semantics, pragmatics, and culture, all of which are shared and agreed upon in intracultural communications. However, in intercultural encounters, interlocutors find themselves in situations where they lack knowledge of the other language and culture.[3] They may wish to partake in the foreign language and culture. Thus, teaching learners the language and its culture in a way that stimulate them to tolerate, to embrace, and to accept the counterpart culture is integrative in developing their ICC.

ICC is conceptualized differently by different researchers each of whom concentrated on a certain perspective. Gudykunst, Wiseman, and Hammer (1977), Hammer, Gudykunst, and Wiseman (1978), Abe and Wiseman (1983), Wiseman and Abe (1984), Hammer (1987, 1989), and Wiseman, Hammer, and Nishida (1989) approached ICC from a cross-cultural perspective which conceptualizes it as being the individual's ability to have "a positive attitude towards the foreign culture" (p. 166).[4] Others such as Ruben (1976, 1977, 1987), Ruben and Kealey (1979), Hawes and Kealey (1981), and Kealey (1989) viewed ICC from a behavioural skills approach that emphasizes individuals effective behaviours and skills in intercultural interactions. Another group of researchers focus on the individuals' traits that mediate their attitudes and behaviours. Others (Dinges and Lieberman, 1989; Parker and McEvoy, 1993; and Hammer, Nishida, and Wiseman, 1996) emphasize the salience attributed to context in influencing ICC.[4] Chen and Starosta designed an ICC model.[5] They define it as "the ability to effectively and appropriately execute communication behaviors that negotiate each other's cultural identity or identities in a culturally diverse environment" (p. 28).[6] It brings together all the dimensions of competence: affect, cognition, and behaviour resulting into three components of ICC: Intercultural sensitivity, Intercultural awareness, and Intercultural adroitness, as shown in Figure 1.

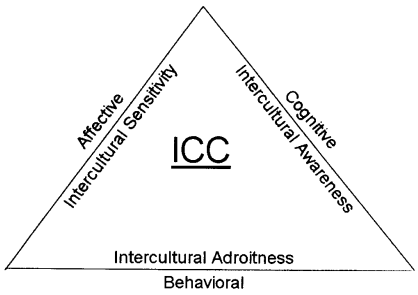

Fig. 1. ABC Triangle[5]

Intercultural sensitivity represents the affective element of ICC. It is the person's emotional desire to recognize, tolerate, and accept cultural differences; it includes self-esteem, self-monitoring, empathy, open-mindedness, non-judgmental, and social relaxation. Intercultural awareness represents the cognitive element of ICC that stands for the ability of a person to understand convergences and divergences between native culture and others' cultures. It involves self-awareness and cultural awareness. Intercultural adroitness stands for the behavioral element of ICC which is the ability of a person to establish communications and achieve desired communicative goals in intercultural communications. It consists of message skills, appropriate self-disclosure, behavioral flexibility, and interaction management.[5, 6]

2.2. Traditional Teaching Vs. Technology

The traditional teaching approach, that is lecturing, is highly adhered to in higher education. It overlooks the centrality of learners and their interests and intellects. Indeed, within this approach, they are alleged to rote memorize their lessons without getting involved in participations or creative thinking. This is attributed to the fact that instruction in teaching/learning process is "unilateral" which is pondered over to be "orthodox activity" (p. 170). [7]

However, globalization ushered in new trends, and it instigated change by adopting technology to change the present scenario in education. Technology is compatible with the claims of constructivism that learning is an active and contextualized process wherein learners construct knowledge on the basis of their personal experiences. Technology allows social negotiation to test previous ideas and to construct new ones because learners are not "tabula rasa" wherein knowledge is poured; they rather bring prior knowledge and culture into their learning. Technology stimulates the activation of digital learners' "inborn curiosity about the real world" by allowing them to be authors and actors of their own learning (pp. 170-171).[7]

Technology is also the crossroads that brings cultures together. It transcends knowing one's culture that shapes his/her culture to acknowledging, respecting, accepting, and/or embracing similarities and differences in others' cultures. Technology shifts teachers' roles from 'monopolists' to guides or observers who delineate learners' paths towards ICC, as is the case in DVC where teachers help foreign learners to get in touch with native speakers, to work with them in collaborative learning contexts (p. 171)[7], to become active, autonomous, self-aware, culturally-aware, communicative, and interculturally aware. Besides, the task of teachers lies in delivering the requirements of the task at hand and how it is pursued; thus, they are rather tutors and facilitators. The change in teachers and learners' role is sketched in Figure 2.

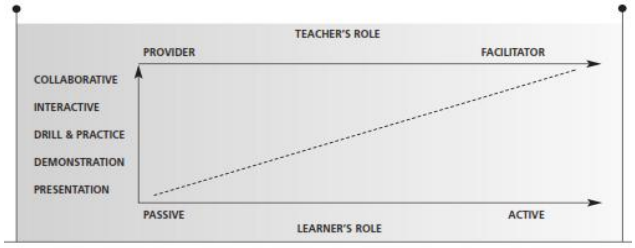

Fig. 2. Use of ICTs for different roles of teachers and learners (p. 13).[8]

2.3. The Role of Technology in Education

Educational Technology (ET), as the name implies, stands for coupling the two trends of education and technology. The term was firstly coined as "technology in education" referring to the use of a set of audio-visual aids to meet teaching purposes. However, they became considered as "transmitters of lesson content" as the concept of ET evolved into "Technology of Education."[9]

This emerging trend views education differently in the sense that it started pondering over not only integrating technology, but over the impetus behind doing so, learners' behaviours in technologically-oriented contexts, compatibility of content, and modes of evaluation.[9] Besides, digital media came into vogue to initiate interaction and interconnectedness between different speech communities with different languages and cultures.

Therefore, educational stakeholders need to keep pace with this evolution by changing teaching paradigms in order to help learners be effective and efficient communicants. Sutar and his Focus Group claimed that directing attention to education and to the culture of education per se, instead of technological devices, is the solution. Therefore, they posited that ET "is a value addition to quality, relevance, appropriateness, and other such attributes, transforming education by making it dynamic and responsive to the passions that move the learners and arouse their curiosity and desire to learn" (p. 1) . In the same vein, technology has a crucial role in "supporting the new teaching paradigm" (p. 1).[10] Learners strongly resist traditional teaching, and are eager to be involved in what they do. Ergo, a new pedagogy has to be resorted to instead of merely integrating technology.[10]

The myriad trend of technology is conceptualized as a workable system that encapsulates "processes, methods, techniques, products, resources, and technologies" (p. 2) to meet the quality of appropriateness.[9] Indeed, ET and the components of its system should be constantly evaluated formatively and summatively to relate to instructional design. Therefore, ET is "the efficient organization of any learning system, adapting or adopting methods, processes, and products to serve identified educational goals" (p. 2).[9] It includes:

- Systematic identification of the goals of education, taking into account nationwide needs (higher scalability, for instance), the system capabilities, and the learners' needs and potential.
- Recognition of the diversity of learners' needs, the contexts in which learning will take place, and the range of provisions needed for them.

> • Recognition of not only the immediate needs of children but also their future needs in relation to the society for which we are preparing them.
>
> • Designing, providing for, and enabling appropriate teaching-learning systems that could realise the identified goals.
>
> • Developing a range of support systems and training, creating the enabling systemic conditions/materials, reaching these to the school system, and training teachers and students to use them.
>
> • Research into existing and new techniques, strategies and technologies for solving problems of education, enabling judicious and appropriate application of technology.
>
> • Appreciation of the role of ET as an agent of change in the classroom, influencing the teacher and the teaching-learning process, and its role in systemic issues like reach, equity, and quality (p. 2). [9]

2.4. Teachers and Technology. It is worth pondering over teachers' perceptions and attitudes towards technology; thus, referring to the Futurists' vision may elicit some insights on this issue. Futurists are specialists in Languages and Social Sciences who predict the future of some fields on the basis of their arguments about the present facts.[11] Futurists look at using technology inside the classroom from different perspectives.

2.4.1. Technologists' Vision. Technologically-minded people reckon that one cannot evade the use of technology inside the classroom. They examined what technology brought about so that they can predict its manifestation on the future. Kurzweil (1995) [12] predicted the role of technology in human communication; he forecast that, in twenty years, almost all human communications will be through computers. He posited that computers will answer cell phones that are connected to other computers. This is an advance in pedagogy, yet, according to him, students will lack communicative competence if they are not well acquainted with the rational effective use of these technological tools. This justifies the rationale behind introducing technology in the classroom to train students of languages to become technologically competent in communication.

2.4.2. Social Pragmatists' Vision. Brown and Durguid (2000)[12] take issue with the overestimation of the technologists' expectations about the spread of ICTs. They postulated that this vision dismantled the use of technology from social context since it has limited practice such as computer crashes, data corruption, and buggy downloads. Therefore, pragmatists accused technologists for being unrealistic.

2.4.3. Critical perspective. Franklin and Bowers (n.d.)[12] are against using technology in the classroom since it frustrates learners by bringing about new discourse. They censure the two schools, for they impose on people to be "either eager proponent or angry decider" without having the option to reconcile technology use. This criticism added another aspect of how culturally and ideologically adequate to introduce technology in the classroom.

2.4.4. Critical, Technologically-Informed Pragmatism. In order to fill in the porous dichotomy between the three visions in which one advocates the use of technology potentials, another emphasizes its socio-pragmatic use, and the other one criticizes both; this perspective proclaims mingling them to ensure a better balanced use of technology in the classroom. Thus, one should be eclectic and technologically literate.[12]

2.5. Teachers and Learners' Attitudes towards Technology in the Classroom. In addition to the previously mentioned considerations, teachers and learners' attitudes are of concentric importance. Dudeney and Hockl (n.d.)[13] draw a categorization of different kinds of teachers and learners according to their attitudes towards integrating technology in the classroom. They are (1) Technophobes who fear new developments, (2) Digital Natives who grew up in a

technological milieu and are comfortable and confident using it, and (3) Digital Immigrants who lately joined the world of technology. In most cases, teachers are Digital Immigrants since they do not belong to the digital age, while learners are Digital Natives since they are technologically acquainted from birth. Table 1 describes some complaints and potential solutions suggested by futurists.[11]

Table 1. Teachers and learners' attitudes towards technology in the classroom

attitudes	Complaints	solutions
Technophobe or Digital Immigrants Teachers	I don't know anything about technology	This kind of teachers need an intensive training, they should at least know how to use the word processing and how to send an email
	My students know so much about computers than I do	This situation is not worse than the previous one; teacher can rely on those who are more technologically knowledgeable for help and support because learners are usually delighted when they are called out to demonstrate their skills
	Why use computers anyway? We have got a perfectly good course book	The use of technology does not replace the course book but it enhances the class work and provides students with context.
	I don't like them, so I don't see why I should use them in the classroom	This dislike is usually expressed by teachers who have a negative experience with technology; they need to be addressed that they are able to use technology in the class the same way they are using it in their daily life. In other words they need to be convinced that they are already knowledgeable
Digital-Native Teachers	I can never get into the computer room in class time, it's always being used!	The teacher in such case has to manage time wisely and appropriately. It would be better if the teacher takes the computer room regularly for project, and self-study work.
	Using computer is not interactive. My students could do computer work at home!	The teacher can enhance the learner-learner and the teacher-learner communication practicing numerous activities using just one computer per pair or for the whole class.
	I'd like to use computers more but preparing materials is so time consuming!	Collaboration in schools and pool resources, lesson plans, and technology-based resources are provided by modern course books. The latter provide all what is necessary for the course. In such case, teachers do not need even to look for any extra material.

2.6. Digital Video Conferencing (DVC)

Historically speaking, Video conferencing, as a technology, has been existing for 40-50 years. However, its evolution entirely depends on "reliable digital communications network" such as ISDN standards which emerged in the 1990's, and which enabled the use of DVC. [14] Nevertheless, only multinational companies could afford to use it because of its costs. Nowadays, the rapid change in the world and the global events such as terrorism and climate change made it at many nations' disposal.[14]

Video conferencing or video communications refers to communications held between two geographically-distant people as if they were in the same room by creating a face-to-face meeting. It is defined as

> a live connection between people in separate locations for the purpose of communication, usually involving audio and often text as well as video. At its simplest, videoconferencing provides transmission of static images and text between two locations. At its most sophisticated, it provides transmission of full-motion video images and high-quality audio between multiple locations. (www.whatis.com, p. 2)[14]

DVC transmits "bi-directional audio, video and data streams" (p. 1);[15] its use has transcended the fields of business and boardroom meetings to other governmental and educational domains.

2.7. Impact of DVC on Learners' Intercultural Communicative Competence (ICC)

DVC authenticates language teaching, for it yields an intercultural dimension that helps students of both languages, and from both cultures, to acquire the linguistic, cultural, and intercultural competences needed for intercultural communications.[16]

ICC has been the principal concern in EFL classrooms.[17] ICC should not be regarded as the intersection of cultures; it should rather "be viewed and analyzed as a complex process" (p. 5).[18] Therefore, researchers developed a variety of models in relation to education.[18, 19, 20, 21, 22] The most influential and workable in FLT is that of Byram which mingles linguistic and intercultural competences, and which delineates "clear, practical, and ethical objectives" (p. 9).[19] He sketched the aim of intercultural language teaching as:

> to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience (p. 10).[23]

Byram's model (Figure 3) establishes a link between FLT and ICC. It consists of five factors: Critical cultural awareness in relation to the other four: knowledge, intercultural attitudes, interpreting and relating skills, and discovery and interaction skills. He insists that critical cultural awareness "embodies the educational dimension of language teaching" (p. 9)[24] and that "skills, attitudes and knowledge, both linguistic and cultural," should be focalized on the dimension of critical awareness (p. 6). However, though it is a complex process that describes the blueprint of the teaching of ICC, this model does not show the role of the teacher. Therefore, teachers must construct and formulate their own strategies that achieve this goal.[19, 23]

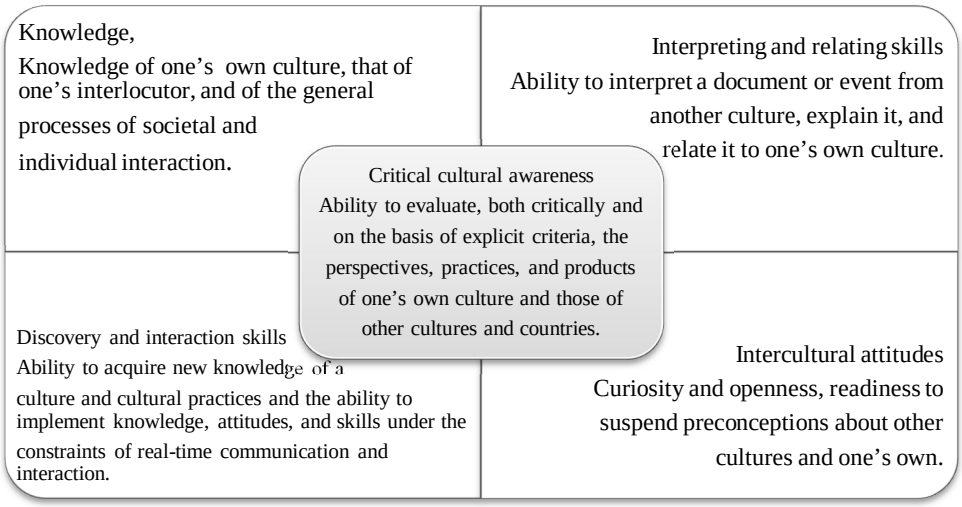

Fig. 3. Byram's model of intercultural communicative competence (p. 59) [19, 23]

In traditional teaching, classroom cultural learning has been decontextualized, and barely resembles real-life communications. However, DVC overcomes the limitations and fallacies of the classroom. It allows learners to learn in authentic and real intercultural communication experiences.[19, 23] DVC grants learners opportunities to get in touch with other cultures and to connect with the world.[25] Besides, it provides collaborative projects that permit learners to build authentic cross-cultural communication pathways.

Many researches evidenced that technology in the curriculum enables learners to experience a variegated set of cultures and to cultivate their language, cultural, and intercultural skills through meaningful learning settings that are relevant to real-life communications (Cunningham, Fagersten, & Holmsten, 2010; Cziko, 2004; Greenfield, 2003; Kilimci, 2010; Lee, 2007; Richards, 2010; Smith, 2000; Wu & Marek, 2010; Wu, Yen, & Marek, 2011). Doing so, learners "develop meaningful relationships with one another and to use the language they are studying to do so."[26]

3. Methodology

The present study is conducted to figure out the impact of DVC on ICC. It is pursued on 16 Doctoral students at Batna-2 University. They were all taught through traditional teaching and presentations for three months. After that 2 (15% of the population) are selected for the DVC programme between Batna-2 University and Washington DC University for two months. The study entirely depends on Intercultural Sensitivity scale[5, 6] (see Appendix A), as a qualitative data collection tool, administered to all students who undergo traditional teaching, and to 2 students who participated in the DVC programme. This is approached to ascertain the extent to which ICC differs in both modes of instruction (traditional teaching & DVC). The results are analyzed through factor analyses which are processed through SPSS, and through correlational comparisons between data of both modes.

4. Analyses and Discussion

4.1. Intercultural Sensitivity Scale in Traditional Teaching

4.1.1. Interaction Management. The results (Table 2) reveal that

- All the sample strongly agree (50%) and agree (50%) upon enjoying interaction with culturally-distinct people.

- 68,75% of the sample agree that they wait to form impressions.

- 37% of the sample strongly agree and 25% agree that they are open-minded.

- 31% of the sample are not certain about giving positive responses, and about showing understanding in interacting with people from other cultures.

- 43,75% of the sample are uncertain about avoiding cultural situations.

- Only 31,25% agree that they have feelings of enjoyment to other cultures.

Table 2. Doctoral students' attitudes towards "Interaction Management"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
1	Frequency	0	0	0	8	8
	Percentage	0	0	0	50	50
11	Frequency	1	1	2	11	1
	Percentage	6,3	6,3	12,5	69	6,3
13	Frequency	2	1	3	4	6
	Percentage	12,5	6,25	18,75	25	37,5

21	Frequency	0	3	5	5	3
	Percentage	0	18,75	31,25	31,25	18,75
22	Frequency	3	2	7	3	1
	Percentage	18,75	12,5	43,75	18,75	6,25
23	Frequency	3	2	5	4	2
	Percentage	18,75	12,5	31,25	25	12,5
24	Frequency	1	3	1	5	6
	Percentage	6,25	18,75	6,25	31,25	37,5

4.1.2. Respect for Cultural Differences. The results (Table 3) show the following:

- 68,75% of the sample do not consider (disagree) other people from different cultures narrow-minded.

- 75% of the sample strongly disagree that they do not like being with people from other cultures.

- 56,25% of the sample agree and 43,57% strongly agree that they respect culturally-distinct people's values.

- 37,5% of the sample equally agree and strongly agree that they respect culturally-distinct people's behaviours.

- 68,75% of the sample strongly agree that they respect culturally-distinct people's opinions.

- Only 18,75% disagree about having the best culture.

Table 3. Doctoral students' attitudes towards "Respect for Cultural Differences"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
2	Frequency	3	11	1	0	1
	Percentage	18,75	68,75	6,25	0	6,25
7	Frequency	12	3	1	0	0
	Percentage	75	18,75	6,25	0	0
8	Frequency	0	0	0	9	7
	Percentage	0	0	0	56,25	43,75
16	Frequency	2	1	1	6	6
	Percentage	12,5	6,25	6,25	37,5	37,5
18	Frequency	11	4	1	0	0
	Percentage	68,75	25	6,25	0	0
20	Frequency	0	3	5	3	5
	Percentage	0	18,75	31,25	18,75	31,25

4.1.3. Interaction Confidence. The results (Table 4) show the following:

- 43,75% of the sample agree that they find it hard to talk in front of culturally-distinct people, while 37,5% are uncertain about what to say in such situations.

- The same respondents agree that they are confident, sociable, and pretty sure when interacting with culturally-distinct people.

Table 4. Doctoral students' attitudes towards "Interaction Confidence"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
3	Frequency	0	1	5	7	3
	Percentage	0	6,25	31,25	43,75	18,75
4	Frequency	0	4	5	6	1
	Percentage	0	25	31,25	37,5	6,25
5	Frequency	2	4	6	2	2
	Percentage	12,5	25	37,5	12,5	12,5
6	Frequency	1	3	4	5	3
	Percentage	6,25	18,75	25	31,25	18,75
10	Frequency	0	0	6	7	3
	Percentage	0	0	37,5	43,75	18,75

4.1.4. Interaction Enjoyment. The results (Table 5) show the following:

- The majority of the sample neither gets upset (74,5%), nor feels useless (81,25%) in culturally-distinct interactions.

- 37,5% of the sample do not get discouraged in culturally-distinct interactions, but 31,25% of them are uncertain.

Table 5. Doctoral students' attitudes towards "Interaction Enjoyment"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
9	Frequency	6	6	3	0	1
	Percentage	37,5	37,5	18,75	0	6,25
12	Frequency	1	4	5	4	2
	Percentage	6,25	25	31,25	25	12,5
15	Frequency	5	8	2	1	0
	Percentage	31,25	50	12,5	6,25	0

4.1.5. Interaction Attentiveness. The results (Table 6) show the following:

- The majority of the sample is very observant and seeks a lot of information (81,25%), and are sensitive to other cultures (56,25%).

Table 6. Doctoral students' attitudes towards "Interaction Attentiveness"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
14	Frequency	1	1	1	7	6
	Percentage	6,25	6,25	6,25	43,75	37,5
17	Frequency	3	0	0	4	9
	Percentage	18,75	0	0	25	56,25
19	Frequency	1	3	3	4	5
	Percentage	6,25	18,75	18,75	25	31,25

4.2. Intercultural Sensitivity Scale in DVC

4.2.1. Interaction Management. The results (Figure 4) reveal that

- All respondents strongly agree upon enjoying interaction with, and having feelings of enjoyment towards, culturally-distinct people. However, they disagree about avoiding cultural situations.

- They also strongly agree that they are open-minded, give positive responses, show verbal and non-verbal understanding, and form impressions on the spot.

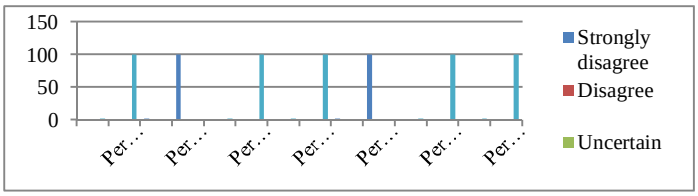

Fig. 4. Doctoral students' attitudes towards "Interaction Management"

4.2.2. Respect for Cultural Differences. The results (Figure 5) show the following:

- All respondents strongly agree on respecting other culturally-distinct people's values, opinions, and behaviours.

- All respondents strongly disagree with the fact that other people from different cultures are narrow-minded, with appreciating being with them, and with having the best culture.

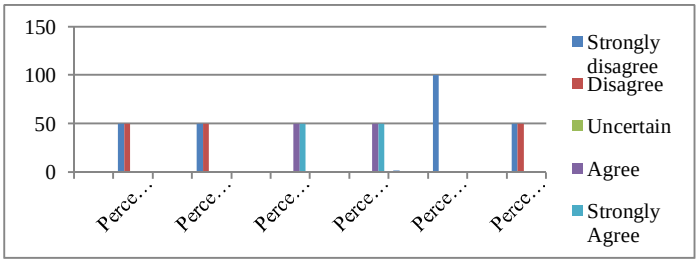

Fig. 5. Doctoral students' attitudes towards "Respect for Cultural Differences"

4.2.3. Interaction Confidence. The results (Figure 6) show the following:

- 50% of the sample agree that they are confident, pretty sure, sociable, and know what to say in culturally-distinct encounters, but disagree about finding it hard to talk in front of culturally-distinct people. However, the other 50% show completely different results.

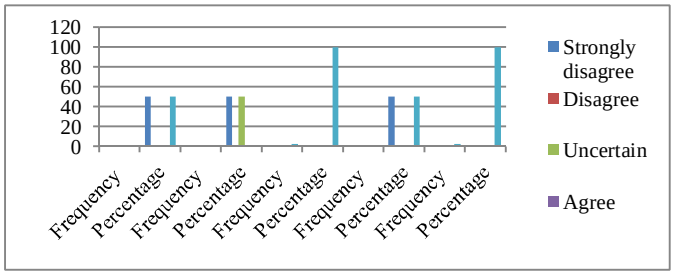

Fig. 6. Doctoral students' attitudes towards "Interaction Confidence"

4.2.4. Interaction Enjoyment. The results (Figure 7) show the following:

- All the sample disagree about getting upset or discouraged, and about feeling useless in culturally-distinct interactions.

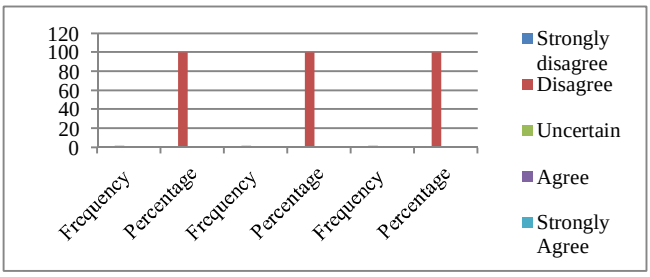

Fig. 7. Doctoral students' attitudes towards "Interaction Enjoyment"

4.2.5. Interaction Attentiveness. The results (Figure 8) show the following:

- All the sample strongly agree that they are sensitive to other cultures, and they agree with varying degrees on being very observant, and on seeking a lot of information in culturally-distinct contexts.

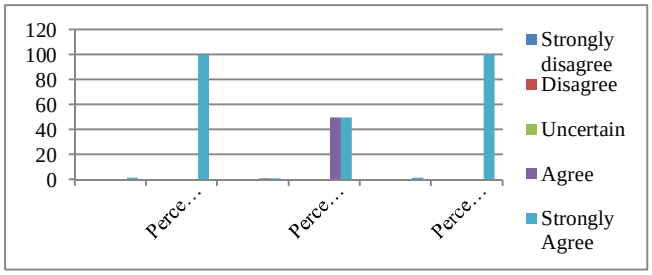

Fig. 8. Doctoral students' attitudes towards "Interaction Attentiveness"

5. Discussion of Findings

5.1. Interaction Management

- Enjoyment of others' cultures and of interacting with them implies respondents' (traditional teaching) eagerness to do so, for they do not know what the demands of such encounters are. However, respondents' attitudes (DVC) are real since they experienced such feelings.

- Both samples believed that they are open-minded. This sounds rational with students who underwent DVC because they developed a sense of reciprocal respect of values, opinions, and behaviours. However, students in traditional teaching may believe so, but in authentic situations, they may apparently show open-mindedness when deep down they are not.

- Respondents of the DVC reveal a great deal of pragmatic and intercultural pragmatic competences, for they show verbal and non-verbal assistance, understand inferred meanings…, but respondents of traditional teaching lack these competencies.

5.2. Respect for Cultural Differences

- Being open-minded depicts tolerating, respecting, and accepting others values, opinions, and behaviours. Though respondents of traditional teaching responded that they are so, their responses are contradictory with the fact that they consider their culture superior than others'. This further confirms our assertion that they think of themselves open-minded and show it apparently. Nevertheless, sample of DVC admits the opposite and agree that no culture is the best.

5.3. Interaction Confidence

- Sample's responses (traditional teaching) are contradictory, for they reveal that they are confident, sociable, and pretty sure of what to say, and simultaneously find it hard to find words. This shows that respondents reflect upon their experiences in their own culture, and answered as far as their expectations are concerned.

- Interaction confidence did not change in one of the students among the sample of DVC though improved in interaction management and respect for cultural differences, for she, being English foreign student, is still frustrated and could not gain confidence among English natives. However, the other member shows total confidence.

5.4. Interaction Enjoyment

- Students from both modes of teaching enjoy interacting in culturally-distinct situations because they do not feel upset or discouraged, and because they have their share in intercultural interactions. The truthfulness of the sample's responses who underwent traditional teaching cannot be confirmed or infirmed, but sometimes samples purport to give the researcher what s/he is expecting. We emphasize this fact, for these students have not been in culturally-distinct encounters, and for we believe they are reflecting upon their own cultural experiences.

5.5. Interaction Attentiveness

Respondents in both modes of instruction are very observant and sensitive to cultures other than theirs, and they both seek a lot of information about the 'other' culture. This reveals a great deal of attentiveness in interactions, and that they both are curious about the other culture and insisting on establishing reciprocal thorough understanding.

6. Conclusion

ICC is among the required competencies not only to communicate in intercultural situations, but to train learners as intercultural future teachers. Indeed, they need such competences without overlooking the required knowledge to do the job. However, this competence cannot be developed in traditional teaching unless it is improved by adopting an intercultural dimension in curriculum and pedagogy. Therefore, ET in general and DVC in particular are of paramount importance to fulfill such an aim, since learners are given the opportunity to be in intercultural milieu where they develop sensitivity and awareness to others' cultures and behave accordingly.

The results demonstrate the remarkable changes that DVC instigated upon Doctoral students' ICC in comparison to those extracted from students who underwent traditional teaching. This study inquired their sensitivity towards culturally-distinct and intercultural interactions, and proved that the sample exposed to DVC developed affective aspects (self-esteem, self-monitoring, empathy, open-mindedness, non-judgmental, and social relaxation.) In other words, this paper investigated their intercultural sensitivity which represents the affective dimension of this competence; thus, it is just a step to pave the way for other studies to inquire into the effects of DVC on the cognitive and the behavioural dimensions of ICC.

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